but many others have departed, and congregations, even fashionable ones, neither resent nor are excited by ritualistic innovations, listen to prayers for the dead as apathetically as to a recitation of the Thirty-Nirue Articles.

Doctrinally, the Church may be said to have been fighting a rearguard action. After the slaughter caused by its encounters with science in the latter part of the nineteenth century, scattered forces were gathered together, broken ranks reformed, and a not very convincing offensive undertaken from the abandoned enemy lines. If the biblical account of the creation was invalidated by evolutionary theories, have not these also been invalidated in their turn? 'It cannot be admitted,' a leader in *The Times* contended in 1931, 'that either the clergy or any considerable body of Church people still link their religion with creationist theories that have been obsolete for fifty years or more.' As a piece of tactics, this may be admired; yet all it amounts to is throwing bad science after good dogma, involving *The Origin of Species* in the ruin of Genesis.

For fourteen years a committee of churchmen representing all shades of theological opinion laboured at the task of reformulating Anglican doctrine. The result of their labours, published in 1938, is a curious document in which unanimity has been achieved by equivocation which might have made even Sir John Simon blush. Angels and demons have, 'at the very least, a symbolical value,' though 'to many of us it seems unreasonable to suppose that the only spiritual beings which exist in the universe, other than God Himself, must be

human'; miracles may have happened, though 'many feel it to be more congruous with the wisdom and majesty of God that the regularities, such as men of science observe in nature and call Laws of Nature, should serve His purpose without any need for exceptions on. the physical plane'; the Virgin Birth remains valid, though 'there are some among us who hold that a full belief in the historical Incarnation is more consistent with the supposition that Our Lord's birth took place under the normal conditions of human generation;' the Judgment Day 'presents great difficulties/ and